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HENRY WARD BEECHER.

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THROUGH FEAR TO LOVE.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—1 John iv. 18.

We can scarcely conceive how anything could live in such a world as this that had not the element of fear. For surely, every part of life, not alone of the human family, but down to the lowest animated particles, has to struggle for its existence. One of the strangest things in the organization of this world is the prevalence of a universal destructiveness. We are taught, and we believe, that God is a God of benevolence. We are taught, and we believe, that the world was ordained for the production of happiness. And yet, when the Apostle says that "the whole creation groans and travails in pain until now," every one who is conversant with history says, "Amen." Every one who looks out into life and takes cognizance of the things that are going on—the silent sufferings, the secret mischiefs, the wastes, and the wails that spread throughout the whole human family—every such one must feel that that which has been is, and will be.

When we look below the human race, we find that men are not sufferers because of their higher organization and the collisions into which they are thrown by so many stimulating influences: they belong to a system, and they are marked by the same qualities of the whole system. We find that *to destroy* is the basis of life. One race seems created to supply the appetite of another; and they, again, fattened, become the food of another; and they the food of still another. Man devours everything. And so we disintegrate the rock, and grind it to make the soil out of which the plants grow; and the behemoth, the buffalo and the ox craunch the grass and turn it into flesh; and man destroys the ox, that there may be the building up of the human frame. So that the resultant in man is the resultant of a series of destroyings. And in the sea there is no league of peace. There, fish pursues fish. And among the

SUNDAY EVENING, FEB. 16, 1873. LESSON: 1 John iv. 1–18. HYMNS (Plymouth Collection): Nos. 239, 270, 719.

insect tribes, one destroys another. Not simply do insects destroy insects, ordinarily, that they may suck their juice, and be refreshed with the sources of life, but insects live in insects; they deposit eggs one in another; and life carries death in itself.

And that which is true of the animal and insect tribes is just as true of every department of the world. The whole world is an open mouth, and destroying goes on everywhere; but life roots itself and flourishes in spite of this universal tendency, resisting it, eluding it, beating it down, and overcoming it.

Now, under this state of things, without stopping to ask why such a world should have been made, it is sufficient for us to say that it is so. And how could anything exist that had not the stimulus of fear? It is the most defensory of all the passions that are committed to men. If the world were all peaceful, fear would be a torment; but on the supposition that the world is full of antagonisms and destroying influences, and that life is to be maintained and developed in spite of the difficulties and dangers which surround everything and everybody, fear is a preservation; it is a bounty; it is a beneficence.

When we see what men suffer by reason of fear, we sometimes think pitifully of them, and wonder that there should be this poison lancet, as it were, in the composition of a man, striking out and destroying his peace; but considering how men are placed, and how they are developed, fear, instead of being an endless torment, is a conservator of human life. You could not exist in your physical conditions if you were not taught by the sense of fear to watch, to look out for danger, and to reduce the evasion of danger to a habit, to an instinct, to an intuition.

A child, just tottering, could not go from here to the ferry and live. What with the rush of men; what with the wheels of carriages; what with the moving to and fro of horses; what with manifold slips and slides, the child could not get to the ferry alive. But you go to the ferry every day safely; and the safe-going represents the amount of foresight and thought and care that in you has been reduced from volition to an involuntary and intuitional stage. You go through great dangers and mighty perils without harm, because long training has rendered fear a kind of intuition in you. No man could go through forests, and over prairies, and climb mountains, and thread his way through valleys, and venture upon the sea, and visit the tropics, or the icy poles, and be a citizen of the world, going every whither, who was not armed with a vigilance whose main-spring is fear, and sharp looking in consequence thereof. The social condition of men could not be maintained

without such arming. For, so soon as we begin to gather, by our affection, the little commonwealth of the household, they live in us. We are the parental heads of the family, and we think for the children, and act for them, and feel for them, and put our knowledge and experience around about them as a garment. As we are said to have Christ's righteousness for our clothes, so our children have our righteousness for their clothes as long as they are little irresponsible infants. That which is true of ourselves in regard to every influence of fear is true of every relation in the social circle. Fear leads us to seek the welfare of those who are near and dear to us, and to watch over them.

And that which is true in respect to social relations is true in respect to moral development. For, as the world has been, and is, it is doubtful whether men could come so far up from basilar life toward affectionate life if it were not for the thrusts and the goadings of apprehension. The beginnings of morality and virtue are in fear; for, although men may finally be organized so highly that they shall work for the love of working, as men do that are in health and are well cerebrated, yet, in the beginnings, among low and rude people, men do not work because they like it. They bask lazily in the sun, and gorge themselves with food when they have it, and suffer the pangs of famine when they have it not. They learn to build houses, that they may not be exposed to the severity of the weather. They learn to cultivate the fields, that they may have food in winter. They are brought to habits of foresight and industry and regularity by the stimulus of fear. They are stimulated by the fear of suffering in themselves, and then by the fear of suffering in their households, when they begin to love them. It is fear that develops the human race in its earlier stages. It is fear that in the beginning promotes civilization. Fear is the strongest impulse toward improvement on the lower range in the scale of human life. Love is the highest element; but this is at the other extreme.

Human life begins in fear, and ends in love, working all the way up on the scale through a variety of modifications of which we shall speak in a moment. In the latter stages of development, fear loses its absolute form, and adds itself to other feelings. It mingles with them, and gives them a quality which they have not in themselves. At length it grows latent, and finally it seems to die out. And in its place stands the fruit of the Spirit. When men have become ripened so that they bring forth that fruit, it is love, joy, and peace—not fear any more. *Perfect love casts out fear.*

Here, then, are the beginnings and the endings of that great scale of the human faculties along which human life moves.

I have said that fear was the lowest and earliest condition in the human development. As men rise in knowledge and virtue, they lose the need of fear. It still remains; it may exist in some external relations as long as we live upon the globe; but in regard to our affections and moral sentiments, that fear which is indispensable in the development of a higher life grows less and less. Men take the first steps in their development because they fear; but afterwards their development is carried on by other influences.

If you plant a peach-stone or a plum-stone, the germ cannot get out until the frost has bitten the stone open. These sharp, freezing nights are splitting those stones which lie upon the surface of the ground; and when the spring comes, the germ of the inward seed will find itself able to throw down its plumule and send up its stem; and the frost that let it out, that started its growth, will have no more dominion over it, and no more function in regard to it. Now it begins to develop a life of its own, and it has the care of itself. And you might say that fear is a kind of sharp frost that opens human life, in the beginning, and then leaves it to be carried to a higher plane by other and nobler motives and instincts.

Civilization, therefore, progesses from a state of fear toward a state of tranquillity. It works through the realm of the lower appetites and passions, filled with pain, up toward a condition in which peace and tranquillity and quiet predominate, and are the characteristic elements.

You will observe, as I intimated a moment ago, that as men grow civilized, fear loses its power. When men in the lower states of life are frightened, they suffer acute pain. Fear is often terror. Frequently it exists as a panic. It exists in religious matters as a superstition. In moral elements it exists as remorse, with poisonous fangs and claws which tear the souls of besotted worshipers.

But as society develops, and as men grow stronger and larger, terrors cease, and this impact of overwhelming fear becomes less and less frequent. But fear is not gone. It has taken on a latent form. That is, it has associated itself with other faculties. It acts now as an auxiliary to all the different feelings. In the beginning it acts by itself, as I have said; but by-and-by it acts with the higher qualities of the mind; and then come all the solicitudes and vigilances of love—for fear working with love produces vigilance and solicitude. Fear and love acting in conjunction create apprehensiveness. Blended together they go to make a state of mind not without its charm, and oftentimes quite indispensable to the purposes of life. Fear mingled with the lower form of intellectual life produces caution or foresight, which leads men to guard them-

selves. He who has no fear, or whose fear does not work in companionship with his understanding, plumps against anything which he happens to meet, and, grasshopper like, jumps first, and looks where he lands afterwards; but the man whose fear is joined with the intellectual faculties, ponders, measures, calculates. In business, men who are safe operators are careful. They say, "Here is this investment—what are its chances? What is the nature of the stock? Who owns it? What does it pay? When is it payable?" Wise business-men, in investing a hundred thousand dollars, act under the influence of fear. They do not know it, but it is true. They first fear that they shall make a mistake, and then they examine into the liabilities of failure and the probabilities of success. For the fear which they experience is a fear which works with the intellect, and which gives to the intellect qualities that otherwise it would not have.

Working with the moral feelings, fear is what we might call *responsibility*. It produces a sense of necessity and of obligation. It is the effect of light to illumine one side of an object, and to throw the other side into the shade. No picture can be a picture without light and shadow. Fear is the shadow, while moral sentiments are the high lights of our better experiences. But fear becomes latent. As it becomes less and less apparent, it produces less and less suffering, and seems to give a kind of vitality or sharp edge to the thoughts, and a sort of higher inspiration to the social and moral elements.

And when, at last, men have, by culture and training, passed out of the lower and voluntary states into the higher and involuntary ones; when habits have been formed, and have clustered themselves into groups, covering the whole circle of the mind, so that character is the result; when pain has done its work, and men are set upon that which is right because they love right, and not because they are afraid of penalty; when fear has wrought out its negative fruits, and inspired such growth that men come to the positive side, and love brightness because the sense of brightness is gratified; and love truth because there is that in them which is attracted by truth; and seek goodness with their whole social and moral being, because they are so lifted up that they hunger and thirst for it—then fear has no longer any function. Now they have risen to such a state of purity and of beneficence and of likeness to God that they live in a higher sphere, and on a nobler plane, and work by the positive attractions of good, and not by the fear of the mischiefs of evil. But this is a long course. It is the final result. It is not the beginning, but the ending, of our training in life.

With this brief analysis and statement of the functions of the progress and the development of fear as an educating element among mankind, let me say, first, that men who cry out against fear in religious teaching are crying out against that which has been the benefaction of the world, and the world's consolation. Usually the men who have the most need of fear are the most opposed to it. Usually the men who have the least need of fear are the men who are most willing and most desirous to be searched by it, to be found out, to be tried, and to be proved. In our day, in the glorious development of the nobler features of the divine moral government, there is a tendency to illumine the character of God. I sympathize with it with all my heart and soul. I have tried all my life long to help on this very thing, and to make the character of God seem so beautiful and noble that men everywhere should be unwilling to let such a faith in God die out in the world. I am one of those who do not believe that it is possible to maintain the world in the faith of Christianity, or the faith of God, if you put a hideous despot on the throne. It will not do to tell men that they must worship such a God. There is many and many a man with a noble nature and with noble sentiments who would rather be damned than to worship some pictorial gods which have been set up before the human imagination and the human mind.

In the character of God as a beneficent Father, as a wise Law-Giver, as One in sympathy with men on account of their wickedness, and as One whose very supreme business it is to unfold man's nature, and carry it up to the highest conditions of life—in this character of God my heart is bound up. But there is an incidental evil which springs from it.

Men hastily say: "If God is the great Father of the universe, and if he loves all his creatures, why do you undertake to preach to us the fears and terrors of his frown, of his scepter and of his penalties? We may be coaxed into the kingdom, but we will not be driven, and we cannot be scared into it."

In regard to those who say this, it is ordinarily true—not always, but ordinarily—that they are the very men who do especially need fear; for, while they say that they may be drawn into the kingdom, their life shows that they are not susceptible to those milder and gentler influences which are brought to bear upon them in common with others. If I may so say, they are not yet sufficiently ripened. They are not yet carried up to that sphere in which they can do the works of true manhood by the attraction of goodness. As yet they are so low in the scale that they must

needs have the ruder treatment. For, though we may exaggerate fear; though it may be employed in disproportion to the necessity which exists; though it may spring from a most unworthy source, as, for instance, from the popular but abominable representations that are made of the devil, or from the outrageous representations that have been made of hell, yet there is a way in which it may be wholesomely employed.

The rendering of oriental figures into occidental scientific facts; the taking of imaginative illustrations, and reducing them to abstract propositions—this work has been carried on until men have justly revolted from the barbarities and atrocities which have reigned upon the earth.

When I look into the Word of God, I see no representations of the fallen spirit that are unbecoming. When I see what wickedness God permits among men, I know of no presumption against the existence of a spirit that fosters pride, and cultivates selfishness, and tampers with love, and inspires avarice. Men do these things; and it is no more difficult to suppose that spiritual agencies do them than that human beings do them before our sight. If God permits us to act wickedly, there is no reason why we should not believe that he permits those who are out of the body to act in the same way. But that behorned, behoofed, betailed monster, which comes from the legends of the mediæval ages, offends every feeling of respect, and disgusts every sentiment of justice, and shocks every generous instinct of our nature. I think that the pictorial representations of Satan, the judgment, and hell, as they have been spread upon walls by Michael Angelo, and as they have been reproduced in later times by the German artist Cornelius, are enough to make one renounce his faith in manhood. They are abominable beyond any expression of words. And for one to attempt to inspire righteousness in a community by the preaching of sensuous terror, drawn from sources where extraordinary means of interpretation are employed to cloud the sacred truth in the Word of God, I know not why men should not revolt at it. Wickedness brings suffering. There is no reason for supposing that suffering for wickedness stops at the grave. On the contrary, there is every reason to believe, according to the testimony of the Master and the apostles, that as men go out of life with a fixed character, they carry the liabilities of that character beyond the grave with them. More than this, we scarcely can say that it is not a general truth that those who do evil here carry the effects of that evil on hereafter. We know that they suffer in the world to come; and that fact is legitimate ground, and ground enough, on which to

appeal to fear. But when we undertake to swing the immense cope of darkness over a lurid pit of fire, and arm imaginary brutes with all manner of beastly instruments of torment, and represent the vast *cuisine* of the eternal region as a place where men are roasting forever and forever, and God is sitting calmly and looking on, a man that can look that in the face, and believe it, is, I think, almost bereft of his reason, to begin with. To follow a child to the grave, and let him through out of sight, and to believe that there is a God who forever and forever rolls him over and over as a sweet morsel of damnation in hell, and then say, "Our Father"—it is not possible. It contradicts the highest and noblest instincts of human nature. But if my child lives violating the great laws of humanity and spirituality, suffering as he goes on, and if he lives this life unrepentant, unchanged, and goes into the other life to carry on the same indulgence of pride and selfishness, and to neglect all conscious duty, I believe that still he will find himself subject to the same punitive laws to which he has been subject on earth. I believe that the violation of right in this world brings suffering here; and that is enough. Horrible, and to be stigmatized as unworthy of God, and incompatible with his character, are the representations of the penalties of the future as they have been multiplied, and magnified, and bestialized by the mediæval imagination. But it does not follow that fear is to have no place in moral teaching. It does not follow that there may not be an argument of fear which shall address itself to every wrong-living man. There are reasons of fear—reasons in a man's own body; reasons in the relations which he bears to the structure of society; reasons in every element of his being; reasons in this world, and reasons in the world to come. Fear is really more potent than those motives which inspire men to industry; to the accumulation of property; to the search for wealth. The reasons for seeking after virtue and true religion are broader, and more urgent and more vehement, with every right-thinking man, than those for seeking after prosperous living in this world.

Now, if one cannot be drawn toward right living by the love of it, he is in need of fear. If he is on a lower plane where he is not susceptible to the higher motives, by some means he must be aroused.

If, when a fire breaks out in a dwelling, we can stand at the foot of the lower stairs and shout, "Fire! Fire!" and wake all that are sleeping above, so that they rush from their rooms and save themselves, we will stand there, and cry, "Fire! Fire!" But if that wakes none of them, we will rush from story to story, and

beat upon the door of each room, and cry out with noise and vehemence, "Fire! Fire!" If that is enough, we stop; but if not, we break down the door, and take the sleeper, stupefied by smoke, and bring him to consciousness. But if that is not enough, we seize him by the hair of the head, and drag him down stairs. We do whatever is necessary to rescue him from his peril and danger.

If the voice of the Spirit and the Bride, sounding through the air, day and night, saying, "Come;" if the voices of your children sweetly syllabling through the air, "Come;" if the voice of your wife, if the voice of your husband, if the voice of your mother, that taught you to speak, crying, "Whosoever will, let him come"—if these voices be enough, they shall suffice. But if they be not enough, then we will bring earthly voices; we will add considerations of character; we will persuade you to live a life of morality and virtue. And if these things be not enough, we will ply you with fear. We will not exaggerate. We cannot. We will refuse to draw from false sources. We will not bring any allusions of superstition and of magnification—elements which have been employed as auxiliaries to fear—but we will bring all the influences we can to bear on your conscience. We will wake up your understanding. We will stimulate everything that is in you to a wholesome fear founded in reality, and if need be reduced to scientific forms. For fear, to those who are low down, is God's medicine, his watchman, his schoolmaster; yea, it is the nurse of that which is good in base men. It is that which men who are degraded cannot live without.

When men, therefore, say, "You must not fill your sermons with fear; you must rely more on hope," I say, "Hope for those who are susceptible to hope, and encouragement for those who are susceptible to encouragement; but fear for those who are susceptible to nothing else." We will apply to you whatever motive is adapted to your case. Do you want sweet solicitation? You cannot have it simply for the asking; but carry your life and thought up to that elevation where you are capable of being affected by it, and we will minister it to you. If you sit down at the bottom of the scale, and can only be moved by acerb influences, then fear must be employed to move you. It is God's ordinance, his decree, under such circumstances. If men will perform their duties from higher impulses, so much the better; but if not, then fear must deal with them, or else they will perish.

We see, then, how it is that the words of our text are true, and that *perfect love casts out fear.*

While the teacher and the fractious pupil stand over against

each other in hostility, there must be a foundation for authority in the school—usually a physical foundation of fear. There is great moral suasion in a stick that you do not use, if it is only known that you will use it when occasion requires. The way not to whip children is to let them understand distinctly that you will whip them if they do not do the things which are proper without whipping. When once they understand that, you do not need to whip them.

In the household it is the same. Much whipping is great folly. It shows how unthorough you are. When the foundation of your authority stands in force, and in a force that knows how to punish, and how to punish so that one does not choose punishment, but prefers obedience, it is wise. Never strike if it can be avoided, and never strike twice if you can help it. Let it be thorough, entering into the very marrow of the bones.

The teacher and the child stand at first in a disputed sovereignty. "Who is master?" "Can I be compelled?" "Shall I be governed?"—these are questions asked by the child. And all arts are resorted to, all excuses are invented, all resistances are interposed, all collisions are courted; and the child is disobedient. He goes as far in the direction of disobedience as he dare. He does not do right things except when he is compelled to by fear of the ruler. But little by little the teacher wins his confidence, supplements his weakness, provides for his amusements, is gracious, and, as it were, carries him, and ministers to his wants in a thousand unexpected ways. And the time comes when he looks up to his teacher with love. And now he is more than willing to obey. He is ready to do works of supererogation, to perform more tasks, coming early and staying late. He is more industrious than he was. And he is working now, not by fear of the ruler, nor by fear of the master's eye, but by that love which has inspired him.

I remember the instance of a pale woman, who taught a village school in summer. One rude boy tried her very soul, and there was a strife of some weeks before she gained the ascendancy; and some months passed by before her spirit conquered his, and he became, not an abject servant, but the servant of love, so that, although he was stronger than a dozen of her physically, though he had the power rudely to discompose her spirit, and stamp out the order of the school, not her shadow moved more obediently to her movements than he did to her wishes. For he loved her, and *love casts out fear*. That which in the beginning she compelled him to do, and which he did very poorly, afterwards he did with eagerness, and a great deal better. For the inspiration of love, when

men are prepared for it, is a nobler inspiration than that of fear It is more comprehensive, more fruitful, more beneficent. And while it has its efficiency in this life, it has the promise, the signet, the earnest of the life which is to come.

In proportion, then, as we advance in the Christian life, it is right that we should watch for this change. If you are moral and virtuous because you fear the consequences of immorality and unvirtue in this world, you are not going wrong; but fear being the motive from which you act, you are low down on the scale. If, on the other hand, you do right, not because you fear the consequences, but because your soul spontaneously goes out toward right things, then you are rising past the middle of the scale, and coming into its higher region, where you will be associated with the invisible world. If now you render that obedience which God requires because you love him, because your love to him is regnant, because it searches the inward man and refreshes your whole being, then you have come into that advanced condition in which fear will hardly be felt any more, as it will not be needed; and you will abide in that condition which is called "the fruit of the spirit"—in the condition of joy and peace, which is the antithesis of fear.

When one has gone through the struggles of early life, and the combats and rivalries and strifes of middle life, and by discipline, step by step, has risen to a state of serenity toward the end of life, is there anything more beautiful than that ripe, rich character of the matron or the patriarch? They are no longer able to work with the hand; and yet, in all the world there are none that work as they do. Yet, they are pictures of divine beauty, and they stand over against the eyes of those who see them—children and neighbors—representing, in a concrete form, the beauty of virtue and the beauty of piety. Therefore God often prolongs their days; and though they can add nothing to the world's store, although they consume much and produce nothing in the physical world, they are a treasure that cannot be estimated. They are the joy of the household; for no family is well equipped that has not the grandfather's and grandmother's chair, and the baby's cradle—emblems of the top and bottom of life. The latter represents sweetness and innocency, and the former represents the victory that has been gained over fear and the ripeness that is characterized by peace, and trust, and holy joy, and love.

God grant that we may not dwell under bondage, and hear the cracks of the whip of our taskmaster Fear. God grant that though we may be under the dominion of fear in the beginning, we may gradually emerge therefrom, and more and more rise in the mo-

tives of life till fear passes quite away from our knowledge, and we reach that serene atmosphere where God calls, and everything within us says, "Here am I!" And out of that beatific state, that land of Beulah, that delectable mountain, may we look, yea, fly, over into the city, and be forever with the Lord.

PRAYER BEFORE THE SERMON.

We draw near to thee, our Father, with conscious imperfection. If we were to think only of our manifold transgressions; if we were only to bring before us the opportunities that have been lost, the motives that have been inferior, or even the sins that do so easily beset us, and that have so often carried us away as a flood, we should have no courage and no hope; but thou, O God, art merciful. Thou forgivest iniquity, and transgression, and sin. And when thou dost forgive, there is no memory of that which is forgiven. Thou dost wipe away from the book of remembrance all the evil which we have done, and receive us. Our pardon effaces the past; and we stand reconciled to thee, renewed, beginning again, upheld by thy grace, and inspired by thy Spirit. We are no longer weighed down by the burden of old sin, nor by the memory of past transgressions. In the freshness of thy lenity and thy love, we mount up, and we easily pursue our way, if haply, by-and-by, we may reach that land where there are no temptations; where there can be no sorrow; where all that tempts is gone; and where former things have passed away, and blessedness abides forever.

O Lord our God, we beseech of thee that thou wilt accept our thanksgiving for that redemption which we have through Jesus Christ our Lord. O thou blessed Saviour, that hast suffered in our stead; thou that hast been perfected by suffering to become the Captain of our salvation, we rejoice in thee, and we rejoice that thou dost sympathize with us. Not to us art thou He of the grave; thou art not the crowned of death: thou art the loving Saviour to our thought. Thou hast both power and supremacy, above every throne, every dominion, and every name that is named. But thou art, in all the royalty of thy power, yet our Friend; and though we cannot rise to the conception of thy glory, we understand what it is to be loved, and we rejoice in all the amplitude of the expressions of love which thou hast left upon record for thy people; in all those words which glow with the summer of love toward them. This is our strength, and this is our hope. In ourselves how contemptible we are! How easily are we biased! How all our passions are swayed hither and thither! How all our happiest feelings are warped? How readily are we destroyed! But if thou dost love us, and surround us with thy watchful providence; if thou, by thy grace, dost, from day to day, watch over us, and support us, who then shall harm us? Who shall destroy those whom God hath chosen? If God be for us, who can be against us? In the hope of Jesus we stand. In that hope we can abound. In that hope, through darkness and through light, through winter as in summer, we march on, and look forward to that more glorious redemption, when, not by types and shadows, but in reality, we shall be lifted into thy presence to see thee as thou art, and to be like thee.

Draw near, to-night, we beseech of thee, to those who would find their

way to thee. Give them wings as angels, decending and ascending, to bring messages to their souls.

Draw near to those who ask thy strength; to those who walk in darkness; to those who are in discouragement; to those who feel the burdens of life galling their shoulders; to those who have the cross, but not its consolation. Grant, we pray thee, that thy grace may be sufficient for every one that is in thy presence.

And we pray that thou will grant thy blessing to rest upon all the families of this congregation. Strengthen those who are appointed as priests in the household to instruct their children in the fear of God and in the love of man. We pray that they may fulfill their duties faithfully, as in the presence of God.

Bless, we pray thee, all those for whom our prayers should go forth—the prayerless, those who have long since forgotten the God of their fathers. Look upon all those who are cast out by men, upon all who are sitting in desolation, and upon all who are suffering the torment of their sins. Look upon all those, we beseech of thee, on whom thoughts gnash cruelly. We pray that thou wilt grant them repentance, and that peace which comes from reconciliation with God, and that mind which thou canst make. Bear with them. May thy truth go forth, a sympathizing Gospel, to the poor and needy. Bless those who preach in jails, and prisons, and hospitals, and those who go out into the highways and byways after lost sheep. Grant that the Spirit of the Master may be with them. And may they reap while they sow. May their joys abound even in the midst of their work. And so may they have on earth abundantly the remunerations of thy providence, with all the hope of heaven beside.

And now, Lord, we pray that thou wilt bless this church in all its labors, all the churches of this city, all the churches of the great city near us, and all thy churches throughout this land. May there be times of refreshing everywhere. May the power of God be manifested by the speaking of the truth. May men be aroused from indifference, and restored to true morality and humble piety. And we beseech of thee that this whole land may be renovated, and that the name of the Lord may be glorified among this people.

We pray that these blessings may be, not for us alone, but for all nations; and that the time may speedily come when all the earth shall be converted to thee.

And to thy name shall be the praise, Father, Son, and Spirit. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thou wilt bless the word spoken, and grant that it may do good to every one. May those who are living in their sins, those who are living in the love of the world, in its evil forms, be aroused by dangers and perils; and may they be inspired to begin a nobler life. And may those who have entered the battle be brought out speedily into victory. We pray that all of us may have that filial fear which carries with it reverence, and obedience, and uplooking toward God. And may we all have love. If fear is the beginning of wisdom, love is its end; and may all our fear lead us to the bright serenity of a joyous love. And to thy name shall be the praise, Father, Son, and Spirit. *Amen.*

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